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scripts, it may be expected that there will be an increasing demand for facsimiles of the more important codices at a reasonable price. The study of facsimiles and of careful collations will prepare the way for intelligent appreciation of that history of the Septuagint text which must some day be written. J. M. P. S.

WICKS, HENRY J. *The Doctrine of God in the Jewish Apocryphal and Apocalyptic Literature*. London: Hunter & Longhurst, 1915. xii+371 pages. 10s.

BURKITT, F. CRAWFORD. *Jewish and Christian Apocalypses*. [The Schweich Lectures, 1913.] London: Humphrey Milford, 1914. vii+80 pages. 3s.

Dr. Wicks has treated his subject in three chapters headed "The Transcendence of God," "The Justice of God," and "The Grace of God," which are subdivided in three periods of a century each. In the nine resulting sections every relevant passage in the literature is studied carefully and an attempt made to determine its exact meaning; at the end of each section the results are summarized and at the end of each chapter they are resummarized. The result is an extremely convenient compendium for quick orientation and rapid reference that must represent an amazing amount of labor on the author's part.

Further than this the book makes no claim to go, and its title is slightly misleading, for what it offers is rather a systematized collection of data for determining the doctrine of God than a presentation of the doctrine itself. Little is done to trace the relation and development of the ideas within the period treated, and outside of that period the author does not even glance. A second volume giving a historical treatment that would also take into consideration the origin of the concepts is greatly to be desired. And unfortunately the present volume was prepared before Canon Charles's standard edition of the Apocrypha and Pseudepigrapha was available, and the work was done entirely with the aid of the older English translations, the German versions being disregarded entirely. In fact, very little attention has been paid to the work of Continental scholars, except where their results were available through translations, and the limits thus imposed are obvious.

Dr. Burkitt has presented his own conception of the apocalyptic literature in a very readable little volume full of suggestive hints (such as the parallel drawn on p. 30 between "Enoch" and Posidonius). The only important independent positions taken are a vigorous defense of the Gtze MS of Enoch (in Appendix I) and a protest against literary-critical dissection of the Ascension of Isaiah (pp. 45 ff.). Apocalypses are "inherently inconsistent," "a logical Apocalypse would most likely be a dull Apocalypse" (p. 49). B. S. E.

NEW TESTAMENT

PATTON, CARL S. *Sources of the Synoptic Gospels*. New York: Macmillan, 1915. xiii+263 pages. \$1.30.

Part I (pp. 3-120) of this work aims to give a survey of generally accepted synoptic results; it is clearly and attractively written and will serve admirably as an introduction to the Synoptic Problem. In Part II the author offers his own contribution to the subject, an argument that Q was used by Matthew and Luke in two different recensions that are to explain not only the different forms of the Q sayings in these